4. اعرف فُلَانًا *He told such a one of his misdeed, then forgave him;* and so ▼ عرّفهُ. (TA.) ═ اعرف (said of a horse, Ṣ, O) *He had a long* عُرْف [or *mane*]. (Ṣ, O, Ḳ.) ═ See also 1, near the end.

5. تعرّف *It was,* or *became, known.* (Ḥar p. 6.) — And تعرّف إليه *He made himself known to him;* (TA;) [and so ▼ استعرف; for] you say, أَتَيْتُ مُتَنَكِّرًا ثُمَّ ٱسْتَعْرَفْتُ i. e. [*I came disguising myself,* or *assuming an unknown appearance, then*] *I made known who I was:* (L:) and ائْتِ فُلَانًا فَٱسْتَعْرِفْ إِلَيْهِ حَتَّى يَعْرِفَكَ [*Come thou to such a one and make thyself known to him, that he may know thee*]. (Ṣ, O, Ḳ.*) [See also 8.] — [Hence,] one says, تعرّف إلى ٱللّٰه بالعبادات والأدعية [*He made himself known to God by religious services and prayers*]. (Er-Rághib, TA.) And تَعَرَّفْ إِلَى ٱللّٰهِ فِى الرَّخَاءِ يَعْرِفْكَ فِى الشِّدَّةِ, occurring in a saying of the Prophet to Ibn-'Abbás, [may be rendered *Make thyself known to God* by obedience *in ampleness of circumstances,* then *He will acknowledge thee in straitness:* or] means *render thou obedience to God* [&c., then] *He will requite thee* [&c.]. (O.) ═ تعرّفهُ [*He acquainted himself,* or *made himself acquainted, with it,* or *him; informed himself of it; learned it;* and *discovered it:* often used in these senses: for an instance of the last, see تَفَرَّسَ: it is similar to تَعَلَّمَهُ, but more restricted in meaning. — And] *He sought the knowledge of it:* (Ḥar p. 6:) [or *he did so leisurely,* or *repeatedly, and effectually:*] you say, تَعَرَّفْتُ مَا عِنْدَ فُلَانٍ *I sought leisurely,* or *repeatedly, after the knowledge of what such a one possessed until I knew it.* (Ṣ, O, Ḳ.*) — And تعرّفهُ المكانَ, and فى المكانِ, *He looked at it, endeavouring to obtain a clear knowledge thereof, in the place;* syn. تَأَمَّلَهُ بِهِ. (TA.) ═ [تَعَرُّفٌ is also expl. in the KL by the Pers. words بعرف كارى كردن, app. meaning *The acting with* عُرْف i. e. *goodness,* &c.: but Golius has hence rendered the verb "convenienter opus fecit."]

6. تعارفوا *They knew,* or *were acquainted with, one another.* (Ṣ, O, Ḳ.) — And *i. q.* تَفَاخَرُوا [i. e. *They vied, competed,* or *contended for superiority, in glorying,* or *boasting,* or *in glory,* &c.; or simply *they vied, one with another*]: it occurs in a trad., or, as some relate it, with ز; and both are expl. as having this meaning. (TA.)

8. اعترف به *He acknowledged it,* or *confessed it,* (Ṣ, Mgh, O, Mṣb, Ḳ,) namely, a misdeed, (Ṣ, O,) or a thing; (Mgh, Mṣb;) and so ▼ عَرَفَ به and لَهُ, namely, his misdeed [&c.]; (Ḳ;) [for] sometimes they put عَرَفَ in the place of اعترف; (O;) and so ▼ عَرَفَهُ: (Ksh and Bḍ and Jel in xvi. 85:) [عِرْفَانُ الإِحْسَانِ ▼ (occurring in the Ḳ voce شُكْر &c.) means *The acknowledgment,* or *confession, of beneficence; thankfulness,* or *gratitude:*] and one says, مَا أَعْرِفُ ▼ لِأَحَدٍ يَصْرَعُنِى (Ṣ, O, TA) i. e. ما أَعْتَرِفُ, (Ṣ, O,) meaning *I do not acknowledge* [*any one that throw me down*]; this was said by an Arab of the desert. (TA.) — اعترف إلىَّ *He acquainted me with his name and condition.* (Ḳ.) And اعترف لَهُ *He described himself to him in such a manner as that he would certify himself of him thereby.* (TA.) [See also 5.] — اعترف also signifies *He described* a thing that had been picked up, and a stray-beast, *in such a manner as that he would be known to be its owner.* (TA.) — And you say, اِعْتَرَفْتُ القَوْمَ, (Ṣ, O,) or قُلَانًا, (Ḳ,) *I asked the people,* or *party,* (Ṣ, O,) or *such a one,* (Ḳ,) *respecting a subject of information, in order that I might know it.* (Ṣ, O, Ḳ.) — See also 1, former half. ═ And see 1, last quarter, in two places.

10. استعرف [*He sought,* or *desired, knowledge;* or *asked if any had knowledge;* of a person or thing: a meaning clearly shown in the M by an explanation of a verse cited in art. بلو, conj. 8, q. v.]. — استعرف إليه: see 5. Also *He mentioned his relationship, lineage,* or *genealogy, to him.* (TA.) — استعرفهُ: see 1, former half.

12. اِعْرَوْرَفَ *He* (a horse, TA) *had a mane* (عُرْف). (Ṣ, O, TA.) — اعرورف الفَرَسَ *He* (a man, O) *mounted upon the mane* (عُرْف) *of the horse.* (O, Ḳ. [In the CḲ, والفَرَسُ عَلَا عُرْفُهُ is erroneously put for والفَرَسَ عَلَا عَلَى عُرْفِهِ.]) — And اعرورف (said of a man, Ḳ) † *He rose upon the* أَعْرَاف [pl. of عُرْف, and app. here meaning the wall between Paradise and Hell: (see the Ḳur vii. 44:) probably used in this sense in a trad.]. (Ibn-'Abbád, O, Ḳ.) — Said of the sea, ‡ *Its waves became high,* (Ṣ, O, Ḳ, TA,) *like the* عُرْف [or *mane*]: and in like manner said of the torrent, ‡ *It became heapy and high.* (TA.) — Said of blood, † *It had froth* (O, Ḳ) *like the* عُرْف [or *mane*]. (O.) — Said of palm-trees (نَخْل), ‡ *They became dense, and luxuriant,* or *abundant,* or *thickly intermixed, like the* عُرْف [or *mane*] *of the hyena.* (O, Ḳ, TA.) — And, said of a man, ‡ *He prepared himself for evil,* or *mischief,* (Ṣ, O, Ḳ, TA,) *and raised his head,* or *stretched forth his neck, for that purpose.* (TA.) [See also 12 in art. عزف.]

عَرْف *An odour,* whether *fragrant* or *fetid,* (Ṣ, O, Ḳ, TA,) in most instances the former, (Ḳ, TA,) as when it is used in relation to Paradise: (TA:) and ▼ عَرْفَة signifies [the same, i. e.] رِيح (Ḳ, TḲ) and رَائِحَة. (TḲ.) One says, ما أَطْيَبَ عَرْفَهُ [*How fragrant is its odour!*]. (Ṣ, O.) And لَا يَعْجِزُ مَسْكُ السَّوْءِ عَنْ عَرْفِ السَّوْءِ [*The bad hide will not lack the fetid odour*]; (Ṣ, O, Ḳ;) a prov.; (Ṣ, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, Ḳ;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Ḳur [lxxvii. 1], وَٱلْمُرْسَلَاتِ عَرْفًا, [as meaning *By the winds that are sent forth with fragrance,*] instead of عُرْفًا. (TA.) ═ Also *A certain plant:* or the ثُمَام [or *panic grass*]: (Ḳ:) or *a certain plant, not of the* [*kind called*] حَمْض, *nor of the* [*kind called*] عِضَاه; (Ibn-'Abbád, O, L, Ḳ;) *of the* [*kind called*] ثُمَام. (Ibn-'Abbád, O, L.)

عُرْف [*Acknowledgment,* or *confession;*] a subst. from الإِعْتِرَاف, (Ṣ, O, Ḳ, TA,) as meaning الإِقْرَار. (TA.) Hence, (Ṣ, O,) you say, (Ḳ,) لَهُ عَلَىَّ أَلْفٌ عُرْفًا, meaning اِعْتِرَافًا [i. e. *A thousand is due to him on my part by acknowledgment,* or *confession*]; (Ṣ, O,* Ḳ;) the last word being a corroborative. (Ṣ, O.) — Also *i. q.* ▼ مَعْرُوف; (Ṣ, O, Mṣb, Ḳ;) as also ▼ عَارِفَة, (Ṣ, O, Ḳ,) of which the pl. is عَوَارِف; (O, Ḳ;) عُرْف being contr. of نُكْر, (Ṣ, O, Ḳ,) and ▼ مَعْرُوف being contr. of مُنْكَر [as syn. with نُكْر]; (Ṣ, Mgh, O, Ḳ;) i. e. *Goodness,* or *a good quality* or *action;* and *gentleness,* or *lenity;* and *beneficence,* [*favour, kindness,* or *bounty,*] or *a benefit, a benefaction,* or *an act of beneficence* [or *favour* or *kindness*]: (Mṣb:) عُرْف is also expl. as signifying *liberality,* or *bounty;* (Ḳ, TA;) and so ▼ عُرُف, which is a dial. var. thereof: (TA:) and *a thing liberally,* or *freely, bestowed;* or *given:* (Ḳ:) and ▼ مَعْرُوف is expl. as signifying *liberality,* or *bounty,* when it is *with moderation,* or *with a right and just aim:* [and sometimes it means simply *moderation:*] and *sincere,* or *honest, advice* or *counsel* or *action:* and *good fellowship with one's family and with others of mankind:* it is an epithet in which the quality of a subst. predominates: (TA:) and signifies *any action,* or *deed, of which the goodness is known by reason and by the law;* and مُنْكَر signifies the contr. thereof. (Er-Rághib, TA.) It is said in the Ḳur [vii. 198], وَأْمُرْ بِٱلْعُرْفِ, (O,) meaning [*And enjoin thou goodness,* &c., or] *what is deemed good,* or *approved, of actions.* (Bḍ.) And you say, أَوْلَاهُ عُرْفًا, (Ṣ, O,) or ▼ عَارِفَةً, (TA,) meaning ▼ مَعْرُوفًا [i. e. *He did to him,* or *conferred upon him, a benefit,* &c.]. (Ṣ, O, TA.) وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِٱلْمَعْرُوفِ ▼ [in the Ḳur ii. 242] means [*And for the divorced women* there shall be *a provision of necessaries*] *with moderation,* or *right and just aim, and beneficence.* (TA.) And قَوْلٌ مَعْرُوفٌ ▼ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى [in the same, ii. 265,] means Refusal with *pleasing* [or *gracious*] *speech,* (Bḍ, Jel, TA,) *and prayer* [expressed to the beggar, that God may sustain him,] (TA,) *and forgiveness* granted to the beggar for his importunity (Bḍ, Jel) or obtained by such refusal from God or from the beggar, (Bḍ,) *are better than an alms which annoyance follows* (TA) by reproach for a benefit conferred and for begging. (Jel.) And مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ▼ [in the same, iv. 6,] means [*And such as is poor, let him take for himself* (lit. *eat*)] *according to what is approved by reason and by the law,* (TA,) or *according to his need* (Bḍ) and *the recompense of his labour.* (Bḍ, Jel.) — [العُرْف, in lexicology, signifies *The commonly-known, commonly-received,* or *common conventional, language; common parlance,* or *common usage:* mostly meaning that of a whole people; in which case, the epithet العَامّ is sometimes added: but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms حَقِيقَةٌ عُرْفًا and مَجَازٌ عُرْفًا, expl. in arts. حق and جوز. See also مُتَعَارَفٌ: and see عَادَةٌ.] ═ Also The عُرْف of the horse; (Ṣ, O;) [i. e. the *mane;*] the *hair*